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## (Sotāpatti) Sāriputta Sutta 2

**Dutiya Sāriputta Sutta** The Second Sāriputta Discourse (on streamwinning) | S 55.5  
or (**Sotāpatti-y-aṅga**) Sāriputta Sutta The Sāriputta Discourse (on the limbs of streamwinning)

Theme: Definitions of streamwinning

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### Introduction

**1.1 The (Sotāpatti) Sāriputta Sutta 2** (S 55.5) is found in the Sotāpatti Saṃyutta, where the limbs for streamwinning (*sotāpatti-y-aṅga*), the stream (*sota*) and the streamwinner (*sotāpanna*) are defined by Sāriputta, in reply to questions asked by the Buddha himself. **The Udāna Commentary** defines a streamwinner as “one, having entered, having attained to the stream that is the path, remains in the fruit of streamwinning.”<sup>1</sup> The same Commentary also says that the streamwinner is called **aṭṭhamaka** (id), usually translated as “the eighth,” that is, the eighth of the noble individuals.<sup>2</sup>

**1.2** The Sāriputta Sutta 2 defines the **the limbs for streamwinning** (*sotāpatti-y-aṅga*) as being fourfold, thus”

- (1) associating with the true persons (*sappurisa, samseva*),
- (2) listening to the True Dharma (*saddhamma, savanna*),
- (3) wise attention (*yoniso manasikāra*), and
- (4) practice of the Dharma in accordance with the Dharma (*dhammānudhamma, paṭipatti*). [§3]

This same fourfold definition of the limbs for streamwinning is commonly found in **the Sotāpatti Saṃyutta**.<sup>3</sup>

**1.3** The Buddha goes on to ask Sāriputta regarding “the stream” (*sota*) [§4] and the streamwinner (*sotāpanna*) [§5]. Sāriputta answers accordingly and wins the Buddha’s approval. It is important to understand here that the Buddha is *not* testing Sāriputta, who is, after all, an arhat, but using a method of teaching later known as **the saṅgāyanā** (rehearsal or recital) or **pucchā, vissajjanā** (question-and-answer), that is, where two speakers question one another on the Dharma and discuss it.

**1.4** The closing sentence—“this venerable one of such a name, of such a clan” (*āyasmā evaṃ nāmo evaṃ gotto ti*) [§5]—appears puzzling. The Commentaries are silent here. Based on the various teachings given in connection with streamwinning, I am convinced that this sentence suggests that streamwinning is commonly an attainment for the lay follower. Of course, there are those who, on entering the stream, would, in this life itself, go on to attain higher states, even arhathood itself. (The vocative *āyasmā* is not a problem here, as it is common enough that laymen, too, besides monks, are addressed as such.)<sup>4</sup>

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<sup>1</sup> *Sotāpanno ti magga, saṅkhāta, sotam āpajjitvā pāpuṇitvā ṭhito sotāpatti, phalaṭṭho ti attho* (UA 306). See also Gethin 2001:247-252 (§7.4 The path as a ‘stream’).

<sup>2</sup> On the “8 individuals” (*aṭṭha, purisa, puggala*), see **Aṭṭha, puggala S 1** (A 8.59/4:292), SD 15.10a. CPD, PED & DP all tr **aṭṭhamaka** as “the eighth” (Pm 2:193 *puṭhujjana, kalyāṇakam upādāya ~o assāmanta, pañño*, “in terms of a good worldling, the eighth has unrivalled wisdom”; Kvu 243-251; Yam 1:322, 2:197; AA 3:371 *~m atikkamitvā pavatta, rucitāya sotāpanno accaruci*, “the stream-winner, having transcended the eighth, shines foremost [outshines] by way of his existing brightness” ad A 3:346, 18\*; UA 306; MAT:Be 1:137). **Ñāṇamoli**, in his Nett tr, however, disagreeing with PD & CPD, tr **aṭṭhamaka** as “one who stands (on the path),” arguing that this term is probably not derived from *aṭṭha* (eight), but from *ā + √ṬHĀ*, “standing upon or mounted upon” (Nett:Ñ 32 n99/2). Masefield, foll **Ñāṇamoli**, tr **aṭṭhamaka** as “one aboard”: see also UA:M 773 f.

<sup>3</sup> That is, in 20 suttas, S 55.55-74/5:410-413.

<sup>4</sup> See **Yamaka S** (S 22.86, 39/3:113) & **Dhānañjāni S** (M 97), SD 4.9 (5).

## The Second Sāriputta Discourse (on streamwinning)

S 55.5

2 Then the venerable Sāriputta approached the Blessed One and saluted him. Having saluted the Blessed One, he sat down at one side. When the venerable Sāriputta was thus seated at one side, the Blessed One said this to him:

3 “Sāriputta, ‘the limbs for streamwinning (*sotāpatti-y-aṅga*), the limbs for streamwinning,’ so it is said. What now, Sāriputta, are **the limbs for streamwinning?**”

“Bhante,

- (1) associating with the true persons (*sappurisa, samseva*), bhante, is a limb for streamwinning;
- (2) listening to the true Dharma (*saddhamma, savanna*) is a limb for streamwinning;
- (3) wise attention (*yoniso manasikāra*) is a limb for streamwinning;
- (4) practice of the Dharma in accordance with the Dharma (*dhammānudhamma, paṭipatti*) is a limb for streamwinning.”

“Sadhu [excellent], sadhu, Sāriputta!

Associating with the true persons, Sāriputta, is a limb for streamwinning.

Listening to the True Dharma is a limb for streamwinning.

Wise attention is a limb for streamwinning.

Practice of the Dharma in accordance with the Dharma is a limb for streamwinning.

4 Sāriputta, ‘the stream (*sota*), the stream,’ so it is said. What now, Sāriputta, is **the stream?**”

“The stream, bhante, is this noble eightfold path itself, namely,

- right view,
- right thought,
- right speech,
- right action,
- right livelihood,
- right effort,
- right mindfulness,
- right concentration.”

“Sadhu, sadhu, Sāriputta! The stream is indeed this noble eightfold path itself, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. [348]

5 Now, Sāriputta, ‘Streamwinner (*sotāpanna*), streamwinner,’ so it is said. Who now, Sāriputta, is **a streamwinner?**”

“The streamwinner, bhante, is one who is endowed with this noble eightfold path itself: this venerable one of such a name, of such a clan.”<sup>5</sup>

“Sadhu, sadhu! Sāriputta! The streamwinner, Sāriputta, is indeed one who is endowed with this noble eightfold path itself: this venerable one of such a name, of such a clan.”

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<sup>5</sup> *Yo hi bhante iminā ariyena aṭṭhaṅgikena maggena samannāgato, ayam vuccati sotāpanno yo ’yam āyasmā evaṃ nāmo evaṃ gotto ti.*